

SCHOOL CHIL-

'Society for  
Universal Peace,  
Mr Crabb, of  
needless :

find that the  
are inculcated,  
not to render  
to them some  
among some  
Southampton,  
achers who  
supported. A  
master, 'Mr.  
He said his  
fast; and after  
had been taking  
ground square,  
one of the little  
Quaker's bury-  
observed there  
good people by.  
Friends.'

'Because they  
use they know  
know better.'

'Well, but  
ment, and yet  
they don't know  
is not because  
they won't  
say it is wrong  
means the same,  
we love our en-  
mister,' said a  
er of Matthew,  
or they shall be  
'Who does it  
emakers.'

'They who try to  
What shall  
on of God.'—  
them as a father  
'Because they  
'said another  
Prince of Peace'  
free conver-  
to six years of  
tures, and had

s a sergeant, and  
if I am, I would  
'Why would  
sind against  
and to play upon  
telling him it was  
and to wear a  
great honor;  
him: he did not  
d to protest that  
a fellow crea-

o put:—'Sep-  
in my pocket-  
man, who threat-  
e up, what  
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not be right,' said  
n, and tell him  
pose that would  
hurt him, we  
le or a tract?'  
or a Tract?'  
afterwards, and

eace and love,  
ers in Southamp-  
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children of the  
I caught hold of  
and showed by  
him. Let them  
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the happiest of  
the razors and  
and smooth—  
soft and pure—  
lean and sweet  
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March 10.

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and neatly ar-  
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their entire satis-  
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March 10.

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RESIDENTS,  
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July 21.

LADIES.  
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a School, on  
NG LADIES  
sh education-  
at the School  
April 28.

VES.  
S, one, two,  
A SUPERIOR  
all of differ-  
PERO, No-  
April 28.



# THE LIBERATOR.

VOL. II.

WILLIAM LLOYD GARRISON AND ISAAC KNAPP, PUBLISHERS.

NO. 64.

BOSTON, MASSACHUSETTS.]

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THE LIBERATOR.

It is neither on facts nor on arguments

that slavery seems to stand for protection.

It neither doubles, nor stands at bay.

It has neither

the ingenuity of the hare, nor the intrepidity

of the lion. It defends itself, like a hunted pole-

cat, by the loathsome with which it taints the atmosphere around it; and hopes to escape by

disguising those whom it can neither weary nor

subdue.—EDINBURGH REVIEW.

LETTERS ON SLAVERY,

ADDRESSED TO

MR. THOMAS RANKIN,

Merchant at Middlebrook, Augusta Co. Va.

BY JOHN RANKIN,

Pastor of the Presbyterian Churches of Ripley and Strait-creek, Brown Co. Ohio.

LETTER I.

My Dear Brother,—I received yours of the 2d

December with mingled sensations of pleasure

and pain; it gave me pleasure to hear of your

health, and pain to hear of your purchasing slaves.

I consider involuntary slavery, a never failing

source of the grossest immorality, and one of

the deepest sources of human misery; it hangs

like the mantle of night over our republic, and

shrouds its rising glories. I sincerely pity the

man who tinges his hand in the unblushing thing

that is fraught with the tears, and sweat, and

groans, and blood of hapless millions of innocent,

and lawless people.

And no matter what the original complexion

of the emigrants to any country may have been,

a mistaken brother, who has manifested to me a kind and generous heart, claims my strongest sympathies. When I see him involved in what is both sinful and dangerous, shall I not strive to liberate him? Does he wander from the paths of rectitude, and shall not fraternal affection pursue him, and call him from the verge of ruin, and the unperceived precipice of woe, to the fair and pleasant walks of piety and peace? Shall I suffer sin upon my brother? No, his kindness to me forbids it, fraternal love forbids it, and what is still more to be regarded, the law of God forbids it. Though he has wandered for the moment, may I not hope to show him his error, and restrain his wanderings?

Under such views and feelings, I have resolved to address you in a series of letters on the injustice of enslaving the Africans. This I hope you will receive as an expression of fraternal affection, as well as of gratitude to you for former favors. I entreat you to give me that candid attention which the fondness of a brother solicits, and that any change which takes place in either form or complexion must be effected by the tardy, but certain operation of natural causes. We know also that it is an established law of nature that 'it is much easier to communicate a stain, than to purge it away.' Hence we frequently see a swarthy hue contracted by boatmen and sailors in a few months, which it requires years to remove.

'It should moreover be recollect'd, that ours is not the country of white men naturally—and that as has already been remarked, the color natural to our climate will be swarthy, probably very nearly that of the Spaniards who live in the same parallels. Are we then to be surprised that the African, who, under a tropical sun bears the accumulated stain of a thousand generations, is not, in our climate, bleached white in two or three?'

Thus you see that reason and observation unite in confirming the truth of revelation with regard to the color of the Africans. Hence we conclude, with safety, that a black skin is no peculiar mark of Noah's curse, but the mark of a scorching sun. 'Look not upon me because I am black, because the sun hath looked upon me: my mother's children were angry with me; they made me the keeper of the vineyards.' Canticles i. 6. In this passage the Church of Christ evidently speaks of herself under the figure of an Ethiopian, on whom the sun has looked with such intensity as changed his color, and so rendered him the object of hatred to the rest of mankind, who with himself originally sprung from the same mother, and were in reality his brethren. The text may be thus paraphrased. Look not upon me (with indignation) because I am black; because the sun hath looked upon me (so as to make me black) my mother's children were angry with me. This conveys evidently the true meaning of the passage, and shows that the Divine Spirit by whom it was dictated, assumed it as a correct principle, that the blackness of the Ethiopian's skin is caused by the sun. The word Ethiopian, which is frequently found in Scripture, denotes, according to its derivation, a person whose visage is changed to blackness by burning. The same truth is evident from the face of the world, which exhibits various shades of human color, according to all its variegated climates.

'To prove that color is the effect of climate it is only necessary to attend to certain facts which are notorious to the slightest observation.'

'Geographers have divided our earth into five Zones—the Torrid, two temperate and two Frigid Zones. The torrid zone extending 23 1-2 degrees on each side of the equator forms a belt of 47 degrees, running from east to west quite round the globe; to every part of which the sun is vertical at least once in the year. The ancients supposed that this region was not habitable, in consequence of the intense heat of a vertical sun. In this they were mistaken. It is found supporting, in general, as dense a population as either of the temperate zones, which lie between it and the polar circles; with however this remarkable difference—its inhabitants are black or approaching to black. As this zone in its whole breadth sweeps over the continent of Africa, it embraces most of its inhabitants, who are consequently black or nearly so.'

'As we recede from the equator toward the poles, the complexion of the inhabitants becomes gradually lighter, until in the extremities of the temperate and in the frigid zones, which lie around the poles, they are white.'

'Such is the fact. And this fact alone, were we unable in the slightest degree to account for it, ought to be sufficient to satisfy the honest inquirer after truth, that color is the effect of climate. But the fact may be, we apprehend, in some degree at least, accounted for. Various anatomical experiments prove, beyond all contradiction, that the human skin consists of two lamina or coats, which are in all cases white; and that the color depends on a congealed substance, which lies between those coats. The exterior coat being transparent and exceedingly porous permits the sun's rays to act upon the congealed substance freely; which, in every instance, if the action be sufficiently protracted, gives a tinge or coloring proportioned to the intensity of the sun's heat.'

'To this it may be objected, that the color of the inhabitants of the several countries of our globe is not invariably the same in both parallels. This is admitted; but the objection when examined, goes to establish our position. It is well known that the intensity of the sun's heat depends much on the nature of the earth's surface.'

'From a smooth, level surface the power of reflection is much greater, than it is on a broken and irregular surface; and it has long been remarked, that the inhabitants of the level sandy countries of Africa are much blacker, than those of the hilly and mountainous parts.'

'And no matter what the original complexion

of the emigrants to any country may have been,

it is always found to accommodate itself to the hue peculiar to that country or climate. Hence the Jews, who were doubtless originally all of the same complexion, and who never intermarry with the nations among whom they sojourn, are found to be white in Germany and Poland, swarthy in Spain and Portugal, olive in the bays states and in Egypt, and black in Hindostan. And hence a colony of Ethiopians, who settled at Colchis on the Black Sea two thousand years ago, have now become white, and the Portuguese who settled two hundred years since on the coast of Africa black.'

'But still we are asked, "if color be the effect of climate, why the negroes born in the United States are not white?" We answer various reasons may be given. Though we are in a great measure ignorant of the economy of nature, yet we see that the complexion as well as the form of the body is propagated from father to son, and that any change which takes place in either form or complexion must be effected by the tardy, but certain operation of natural causes. We know also that it is an established law of nature that 'it is much easier to communicate a stain, than to purge it away.'

'III. In connexion with the bias of mind which may arise against the Africans in consequence of their color and degradation, I wish to mention another which is more powerful in its nature, and more injurious in its effects; it is that which arises from love of gain, and has a most blinding influence upon the mind—with thousands it is heavier than sand, while the strongest arguments are lighter than feathers. The love of gain is the polluted fountain whence issue all the dreadful evils that pervade our world—it gives energy to the tyrant's sword, it drenches the earth with blood, and binds whole nations in chains—from it every argument is drawn in favor of cruel injustice, it is the nauseous source of every hateful crime. The love of gain first introduced slavery into the world, and has been its constant support in every age. It was the love of gain that first enslaved the African race, and it now invents every possible argument against their emancipation.'

'This is equally manifested in the social circle, and on the legislative floor—individuals and states will argue in favor of slavery in proportion as they view their interest at stake. And no doubt they often argue according to what they suppose to be right; though naturally honest as other men, they are pressed to the side of injustice by the weight of interest. And thus we often see the love of gain weighing down the finest feelings of the soul, blunting the most acute powers of perception, crushing the strongest faculty of judgment, breaking the most powerful ties of humanity, falling upon the unhappy African, and binding him in chains of perpetual bondage! When once it takes full possession of the heart, the strongest faculties yield to its influence—it triumphs alike over the polished statesman, the courageous general, the accomplished gentleman, and the humble peasant. Its principle power lies in concealment; it operates under a thousand different masks: unperceived, it obtrudes itself upon every order, it pervades the bar, finds its way to the hearts of judge and jury, it even enters the sanctuary, and climbs the altar. The best of men are liable to yield too far to the love of gain, especially when large sacrifices must attend a right decision. And you, my dear Brother, have considerable at stake; you must wade through much loss, if you would come to a right conclusion, and obey the impious voice of justice—But remember, that loss will be temporal, and from it may spring eternal gain. Therefore it is better to lose for the sake of doing justice, than to gain by oppression. Hence I entreat you let temporal interest have no influence upon your mind, divest yourself of every prejudice, throw open all the faculties of the soul for a fair and full investigation of the subject under consideration, and let an ardent desire to know the very truth be the governing principle, and you shall not wander long in the maze of error, nor stray far from the path of truth. Give me, I pray you, a candid ear while I plead with you for a poor, despised, and despised people who dare not plead for themselves, and for whom, alas! too few will either lift the tongue or move a pen. Let not their color, their degradation, nor the predominating principle of self interest bias your mind against them. Let their miseries excite your pity, and incline you to justice.'

'In my next I will endeavor to prove from the nature of the Africans that they were not created for slavery.'

FROM YOUR BROTHER.

From the Vermont Statesman.

ANSWER TO 'C. W.'—No. II.

I now undertake to say, and to prove, that

that could the Society succeed in getting away the colored population from the United States, instead of effecting good, it would do injury to the

members are marshalling under the holy ensign raised by the philanthropist Bourne. They have vowed, before high Heaven, to prosecute the sacred work to its consummation. That they will succeed is *absolutely certain*.—And may Heaven, in mercy, hasten the glorious period.

We understand that Bourne's celebrated work, entitled '*The Book and Slavery Irreconcileable*', is about to be reprinted. It should be in the hands of every religious professor, at least, in the slaveholding section of the United States and the West Indies. It will, doubtless, be extensively patronised.—*Gen. of Univ. Eman.*

## WILEERFORCE SETTLEMENT, U. C.

Late advices from this Settlement inform us, that Mr. Israel Lewis, the former agent of the Colony, has resigned, and that the Board of Trustees have appointed the Rev. JAMES SHARPE, as Agent to fill the vacancy.

Mr. Sharpe, we are further informed, is now on a tour making collections in aid of this important settlement. We trust the hearts of all friends to the persecuted colored race—the heart of every philanthropist—will be opened to his appeals in favor of this effort to form a resting place, a 'city of refuge,' for this people, where they may till their own lands, and partake of the fruits of their labor, in peace and in quietness—and where also they may enjoy every privilege which is the inherent right of all men, whatever may be the color of their skin.—*Id.*

[Extract of a letter from a clergyman in a neighboring town:

## AFRICAN COLONIZATION.

**M. GARRISON:**—By the politeness of some unknown friend, I have received the 31st No. of the *Liberator*, and without any attempt at adulation, I assure you I am highly pleased with the spirit which it breathes, the spirit of freedom; and with the course which it pursues, a course of intrepid friendship toward the long-abused Africans. It advocates the cause of injured humanity, and labors to diffuse wider and deeper in the public mind, the benignant spirit of christian benevolence, to break the tyrant's yoke, and let the oppressed go free.

Oh! the traffic in human flesh! It is a crying sin of our land—sin that becomes more and more aggravated in its character, and cries louder and louder to Heaven for vengeance, as the religion of the gospel spreads, and the science of civilization, rights and freedom becomes better understood. You may say to the slaveholder now with great propriety, what St Paul said to the idolatrous Athenians: 'The times of this ignorance God winked at, but now (now that you know more of the laws of humanity and religion) he hath commanded all men every where to repent, because he hath appointed a day in which he will judge the world in righteousness.' I always viewed the man-stealer as a thief, and a piratical enemy of his species; but I thought I could offer some apology for the slaveholder, who held men as lawful property, because they were bequeathed to him as a patrimony from his fathers; like many others, I felt that there was something wrong in the whole business of slavery, but I was for retaining the slave victim until he could be prepared for freedom; that is, I was for gradual abolition and colonization. To give the colored man his rights—the rights which nature hath given, and God hath forbid us to take from any one, who has not sacrificed them by crime, was in my opinion to convert him into a murderer of others, and an executioner of himself. This, you may say, betrayed ignorance of human nature. I confess it was ignorance of the merits of the dispute between the abolitionists and the colonizationists, and a want of deep reflection upon the subject.

I knew that the colored population of the south was rapidly increasing, and the Colonization Society was opening a channel through which the superabundant increase might be poured back upon the shores of Africa. I did not then reflect that this was removing the free black, the only friend the poor slave has at the south, that it was provoking the misery of the slave, and rendering his freedom less probable by increasing his value to his mercenary master—that it was only calming the fears of the man-oppressor, by removing the danger of a returning retribution; and that while the Colonization Society was transporting 200 objects of its pity to Liberia, robbers of the human soul were importing 13,000 victims of their avarice into the southern market.

The 4th of July offered a good opportunity for investigation. It was a good time to think of freedom. I learned that Mr. Garrison and Rev. Mr. Danforth were both to deliver a public address on the subject of slavery and colonization, &c. I resolved upon attendance at both; the resolution was carried into effect, and the conviction was, that the *immediate abolition* of slavery is the only scheme that will bear the test of christianity, or that is compatible with the boasted equal rights (which now exist only in name) of our federal compact. I have not room here to give you an abstract of Mr. Danforth's arguments and apologies; it is sufficient to say, that his reasons for retaining the slave longer in bondage, were such as tyrants ever have offered, and ever will offer, as a palliation of their guilt.

Of your discourse it becomes me to say nothing, except to thank you for the arguments which it contained, and the humble trust upon that God who 'hath made of one flesh and blood all men to dwell upon the face of the earth,' which it manifested. I now, sir, most heartily bid you God speed: my sympathies, prayers and wishes are with you; and I shall not fail, in my limited sphere of operation, to plead earnestly for the injured colored man.

OPPRESSION IN CHARLESTON, S. C.  
To the Editor of the *Liberator*.

It is with regret that I have to address a few lines to you, concerning the oppression of the free persons of color in Charleston, S. C. Slaveholders, it is a shame in the sight of God to punish your fellow-creatures as you do, as if they were cattle. Why did you not hang the fellow who stabbed Capt. Welsman, about two years ago? Because he was a white man, and you had to try him by the laws of the United States. You could not cheat him of his life as you do colored folks. You are a set of murderers in Charleston, and will ever be considered as such. You ought to remember Pharaoh and the children of Israel—how Pharaoh provoked God to

wrath, and he was punished for his bad deeds. You southerners take a free man for a dog. You treat some dogs better than you do a man like yourself. You nullifiers speak about your oppression—I say you are not oppressed—the colored people are oppressed. You take them if they walk the streets by day or night. They cannot have a party, without your permission, in their own houses. They cannot walk the streets while the military corps are going along, without they are dragged to the guard houses. They cannot go to any public amusement—they are kept just as your slaves. Do you think that you are doing what is right in the sight of your Maker? Do you not know that there is a God in heaven, who commands all of us? Do you not see how many thousands are going out of this world hourly? Are your eyes not open? I suppose you will say, the plague is not in your city yet; but I tell you, try to change your hard hearts—beg God to soften them, and to prepare you all for the day of judgment, as it is near. You cannot tell how long before the plague will meet you. The shadows of death are hanging over your heads. The Lord has sent this scourge to make known that he ruleth, and our sins are the cause of it. You call yourselves Christians, yet still you will not let the colored folks assemble together to pray. And why? Because you know you are not treating them right. I am sure your country would be in a better state if you would repeal some of your oppressive laws. You speak about your tariff. What is your tariff to their hardships, or the tax which they have to pay? And if they neglect it, they must be put on the treadmill for a time, and then sold on the vendue table, as if they were fowls or hogs. And this you call a free country! What caused so much blood to be shed in France? Was it not oppression? in Greece, was it not oppression? What caused the Father of your country to risk his life? Was it not a hatred of tyranny? Now what is the reason you all want to withdraw from the Union? You say, it is because you are oppressed. Why, then, can you not let us have our liberty? Have we not the same feelings? Are we not of the same image and features? Our complexion is dark, but our blood is red. Some of you ill-treat your own colored children—some make slaves of them. It makes me think that you are all still, blind, like heathen. Perhaps you never read the bible. It is shameful to hear how men treat their own flesh in such a barbarous way as you southerners do. I would advise you all to repent. A COLORED VISITER.

Boston, August 20, 1832.

For the *Liberator*.

BETTER LATE THAN NEVER.

But many seem to be determined, if they cannot lead the way in a good cause, they will do nothing. And this is no strange thing. Why did the Jews reject the christian religion? They regarded its principles as being good, and they acknowledged its happy effects; but the idea of one, so mean in birth and pedigree as Jesus Christ, being the author of this system, was too degrading for the Rabbis of Israel. Why did Columbus receive such cool treatment from the Spanish court? Not because a new world was opened to them, but because they did not wish one so inferior should have the honor of discovering America. And some here said they would engage in the temperance cause, 'if it was not for following every body else.' And I have conversed with some, who, although they were overwhelmed with evidence in favor of the cause and principles which the editor of the *Liberator* has espoused, yet—How happened Wm. Lloyd Garrison to find out these things first? Why did not some of our great men see the evil tendency of the Colonization Society? I fear some of our would-be-great clergymen have yet this lesson to learn: 'Not many wise, not many noble; but the weak and foolish are chosen to confound the wise and mighty.'

TO COLONIZATIONISTS.

Hear! hear! oh ye Colonizationists, Isaiah 10 ch. 1 v. 'Wo unto them that decree unrighteous decrees—and that write grievousness which they have prescribed.' The Colonizationists have decreed (to decree is to issue a proclamation) that all free persons of color shall leave their home and soil for a distant land. In this they have turned aside the needy from the truth. They have taken away the rights from the poor, and have made the widow their prey, and robbed the fatherless to enrich themselves and theirs!—They have written grievousness'—i.e. sorrow and pain—We are sorrowful, we are in pain, being afflicted, distressed and oppressed by the christian Colonizationists. They are united as one in devising this odious scheme to drain off the free colored population from the United States. In this plan they have succeeded in selecting a gang to oppress the innocent. They have chosen their chairman, who is sly, artful and cunning, like Haman, the enemy of the Jews—(Ester 3 ch.) And like cruel Pharaoh they have come out against the Lord's people, because they are 'fruitful and increasing abundantly, and waxed exceeding mighty, and the land was filled with them.' (Exodus 1 ch.) Hark and hear the united cry of the Colonizationists, 'Come on, let us deal wisely with them; lest they multiply, and it come to pass that when there fall out any war, they join also unto our enemies, and fight against us, and so get them up out of the land.' (Exodus 1 ch 10 v.) Mercy crieth, Why do you oppress the needy, if you are innocent of their blood? What evil have the blacks done? The Colonizationists cry, We are not safe until we go forth from the presence of the Lord, to smite and to drive the people from the land: for as long as the sons of Jesse live upon the ground, we shall not be established—neither our sons nor our daughters—so away with them out of the land. Mercy asserts the truth in behalf of the oppressed. They have split their blood in defense of their liberty and country, and now shall they be driven from their homes to a foreign land? The Colonizationists cry, they must leave this land for another—for they cannot be established in this country—we cannot be equal—we cannot be equal. Why, replies stern Justice, are you so cruel to demand this unjust debt of the innocent? Pay what ye owe, ye wicked Colonizationists, for the lives of my servants, for sending them to an untimely grave. (Isaiah 26 ch 21 v.) 'For behold the Lord cometh out of his high place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her stain.' (Revelation.) 'The Lord God will avenge the blood of his servants at your hands.' Hear, oh mine enemy! (Gal. 6 ch. 7 v.) 'Ye ye not deceived; God is not mocked, for whatsoever a man soweth, that shall he also reap.' Thou art become guilty in this blood which thou hast shed, for thou hast brought a curse upon thyself and generation.' (Ezekiel.)

For the *Liberator*.

LADIES' DEPARTMENT.

cepting that of his own brother, was suffered to expire in a barn, without assistance. He then related several circumstances which occurred in this city when the Yellow Fever last raged here, of inexorable neglect of the sick, and concluded by saying, that, during the ravages of that pestilence, there were a family or families in Gibbs' lane, who, lying at the point of death, were deserted by every white, and it was found impossible to secure any attendance except among the blacks, who were found ready and willing to render their assistance. This appears to be a fact highly honorable to our colored population, and should be extensively known, that those who consider them but as one remove above the brute creation, may know that at least they have the finer feeling of humanity within their breasts. How strange it is, Mr. Editor, that these 'aliens,' these 'wild stirrers up of insurrection and rebellion,' these 'nuisances,' should ever be found useful—and stranger still, that such an instance should occur in Boston, where their would-be friends dominate them a 'ragged set crying out liberty!' These persons can only be convinced, they say, by facts, that the colored population have any merit. I place this fact before them, Sir, which they may dispose of as they may.

Boston, August 22, 1832. R. B. H.

For the *Liberator*.

ACTS OF THE LEGISLATIVE COUNCIL OF THE TERRITORY OF FLORIDA,  
Passed at the last session—relating to slaves and free persons of color.

An act to amend an act concerning patrols.

Be it enacted by the Governor and Legislative Council of the Territory of Florida, That it shall be lawful for any patrol of this Territory to apprehend, or take up, any slave, free negro or mulatto, found with any fire arms or other dangerous weapon, and take the same away from him or them; except he or they be on their owner's or employer's land or plantation, or in company with some white person.

Sec. 2. Be it further enacted, That any fire arms, or other articles, so taken by the patrol, shall be delivered over to the nearest Justice of the peace, or Captain of the district; and unless the same be called for within thirty days, it may be sold at auction on some public day, and at some public place, and the proceeds shall be paid into the county treasury for county purposes: provided, ten days notice of such sale be given by one or more advertisements stuck up in some public place in the district.

Sec. 3. Be it further enacted, That it shall not be lawful for any slave, free negro or mulatto, to keep or retain in his or her house or houses, any fire arms whatsoever, except it be by permission in writing from their owner, guardian, or overseer.

And it is hereby made the duty of the patrol to search negro houses, or other suspected places, for fire arms, and if any they find

contrary to the true intent and meaning of this act, may take the same to the nearest Justice of the peace, who may proceed therewith as directed in a preceding section of this act; and the negro in whose possession the same may be found, on failing to give a plain and satisfactory account of the manner he or they came possessed of the same, may be severely punished by moderate whipping on the bare back, not exceeding thirty-nine lashes.

Passed Feb. 4, 1832.

See. 7. And be it further enacted, That this act shall be in force, from and after its passage.

Passed Jan. 28, 1832.

Approved Feb. 4, 1832.

An Act to amend the Act entitled 'An act concerning Marriage Licenses.'

See. 8. Be it

enacted by the Governor and Legislative Council of the Territory of Florida, That from and after the passage of this act, it shall not be lawful for any white male person, residing in this Territory, to intermarry with any negro, mulatto or quarteroon, or other colored female; and it shall in like manner be unlawful for any white female person to intermarry with any negro, mulatto, or quarteroon, or other colored male.

Sec. 9. Be it further enacted, That all marriage formed, made or solemnized, in contravention of the provisions of the foregoing section, shall be taken and held as utterly void and null; and the issue (if any) of such suspicious marriage shall be regarded as bastard, or bastards, and incapable of having or receiving any estate, real, personal or mixed, by inheritance.

Sec. 10. Be it further enacted, That all Clerks of courts from this Territory are expressly prohibited from knowingly issuing license to any persons to intermarry, against whom the disqualification in this act specified may or do attach, under the penal sum of one thousand dollars, to be recovered by action of debt in any court of record having jurisdiction, the one half to be for the use of the informer, and the other half for the benefit of the Territory.

Sec. 11. Be it further enacted, That any Minister of the Gospel, Justice of the Peace, or Judge of any Court in this Territory, who shall knowingly perform the ceremony of marriage between any persons who by the provisions of this act are prohibited to intermarry, shall in like manner forfeit and pay the penal sum of one thousand dollars, to be recovered by action of debt in any court of record having jurisdiction, the one half to be for the use of the informer, and the other half for the benefit of the Territory.

Sec. 12. Be it further enacted, That any negro, mulatto or other colored female, who shall be lawfully married to a white male person in this Territory, and shall attempt to intermarry, again with any negro, mulatto, or other colored female, shall be liable to indictment therefore, and on conviction shall be fined in any sum not exceeding one thousand dollars at the discretion of the Jury, and shall moreover be disqualified from exercising any office of profit or trust in this Territory, serving as Juror, or of giving evidence in any case, except where negroes or mulattoes are parties.

Sec. 13. Be it further enacted, That this act shall be in force from and after the passage thereof.

Passed Jan. 16th, 1832.

Approved Jan. 23d, 1832.

An Act to prevent the future migration of Negroes or Mulattoes to this Territory, and for other purposes.

Be it enacted by the Governor and Legislative Council of the Territory of Florida, That hereafter it shall not be lawful for any free negro or mulatto to migrate or be brought into this Territory from any State or Territory within the United States, or elsewhere.

Sec. 2. Be it further enacted, That if any negro or mulatto shall be brought into this Territory, contrary to the provisions of this act, it shall and may be lawful for any citizen of this act, and it shall be the duty of the several marshals, sheriffs and constables in this Territory, to arrest any such free negro or mulatto, and take him or her before some justice of the peace, mayor or intendent of any city, or incorporated city or town, to be dealt with as hercinafer provided; and it shall be the duty of any judge, justice of the peace, mayor or intendent, as aforesaid, on information being lodged with him, that any free negro or mulatto is within the limits of this Territory, contrary to the provisions of this act, to issue his warrant directed to the marshal, sheriff, constable, or such other person as he may choose to designate, to arrest the said free negro or mulatto, and bring him, her or them forthwith before him.

Sec. 3. Be it further enacted, That if the judge, justice of the peace, mayor or intendant, as aforesaid, before whom any free negro or mulatto aforesaid shall be brought, shall upon examination of the said free negro or mulatto, or other testimony, be of opinion that the said free negro or mulatto has come or been brought into this Territory, after the passage of this act, to order him or her to be lodged in jail, there to remain until released, for the purpose of being transported, or confined beyond the limits of the same.

Sec. 4. Be it further enacted, That if any captain, owner or consignee of any vessel, or boat, shall suffer any free negro or mulatto to be brought into this Territory, in any vessel or boat commanded or owned by, or consigned to, him, such captain, owner or consignee shall be held responsible by bond, with one or more good and sufficient securities, in the sum of two hundred dollars, for every negro or mulatto so brought in by him, which bond shall be taken by the judge, justice of the peace, mayor or intendant, as aforesaid, issuing the warrant for his or her apprehension, made payable to the Governor for the time being, and his successors in office, conditioned that he will pay all costs, together with the expense of keeping in jail any such free negro or mulatto, and that he will transport him or her beyond the limits of this Territory, within such time as shall be prescribed by the officer issuing the warrant.

Sec. 5. Be it further enacted, That if any master, owner or consignee of any vessel, or boat, shall suffer any free negro or mulatto to be brought into this Territory, in any vessel or boat commanded or owned by, or consigned to, him, such captain, owner or consignee shall be held responsible by bond, with one or more good and sufficient securities, in the sum of two hundred dollars, for every negro or mulatto so brought in by him, which bond shall be taken by the judge, justice of the peace, mayor or intendant, as aforesaid, issuing the warrant for his or her apprehension, made payable to the Governor for the time being, and his successors in office, conditioned that he will pay all costs, together with the expense of keeping in jail any such free negro or mulatto, and that he will transport him or her beyond the limits of this Territory, within such time as shall be prescribed by the officer issuing the warrant.

Sec. 6. Be it further enacted, That whenever it shall appear on the examination of any free negro or mulatto, arrested under the provisions of this act, that he or she have migrated into this Territory, of his, her, or their own accord, contrary to the provisions of this act, it shall be the duty of the officer ordering the arrest, to command the marshal, or other officer arresting any such free negro or mulatto, forthwith to contact him or her beyond the limits of this Territory.

Sec. 7. Be it further enacted, That if any free negro or mulatto shall return within the limits of this Territory, after having been transported, conducted or ordered to leave the limits of the same, it shall be lawful, and it is hereby made the duty of any judge, justice of the peace, mayor or intendant, as aforesaid, on satisfactory proof having been produced before him, that said free negro or mulatto has returned a second time within the limits of this Territory, to order said free negro or mulatto to be sold at public sale by the officer arresting him or her, after giving ten days' notice thereof at two or more public places in the county where he or she may have

been arrested, to his master, or his or her owner, or persons purchasing in a sum sufficient for transporting or conducting any free negro or mulatto beyond the expiration of the bond; which bond is provided in this act.

Sec. 8. Be it further enacted, That if any free negro or mulatto shall be sold at public sale by the officer arresting him or her, after giving ten days' notice thereof at two or more public places in the county where he or she may have been arrested, to his master, or his or her owner, or persons purchasing in a sum sufficient for transporting or conducting any free negro or mulatto beyond the expiration of the bond; which bond is provided in this act.

Sec. 9. Be it further enacted, That if any free negro or mulatto shall be sold at public sale by the officer arresting him or her, after giving ten days' notice thereof at two or more public places in the county where he or she may have been arrested, to his master, or his or her owner, or persons purchasing in a sum sufficient for transporting or conducting any free negro or mulatto beyond the expiration of the bond; which bond is provided in this act.

Sec. 10. Be it further enacted, That if any free negro or mulatto shall be sold at public sale by the officer arresting him or her, after giving ten days' notice thereof at two or more public places in the county where he or she may have been arrested, to his master, or his or her owner, or persons purchasing in a sum sufficient for transporting or conducting any free negro or mulatto beyond the expiration of the bond; which bond is provided in this act.

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been arrested, to the highest bidder, for the term  
of five years, and the monies arising from any  
such sale or sales shall be paid into the county  
treasury of the county where the said free negro  
or mulatto may be arrested.

Sec. 8. Be it further enacted, That the person  
or persons purchasing any free negro or mulatto  
under the provisions of this act, shall enter into  
bond in a sum sufficient to cover the expense of  
transporting or conveying such free negro or mu-  
latto beyond the limits of this Territory, after  
the expiration of the time for which he or she is  
sold ; but their masters and overseers wanted  
faith, and the lash soon restored discipline. The  
old gentleman has since returned, and two of the  
blacks are in jail. There is a resemblance between  
this story and that of North Carolina Ned, which  
deserves consideration.—*Donaldson (La.) paper.*

## BOSTON,

SATURDAY, AUGUST 25, 1832.

### NOTICE.

The regular monthly meeting of the New-  
England Anti-Slavery Society will be held on  
Monday evening next, at half past 7 o'clock, at  
the Franklin Hall, No. 16, Franklin-street. An  
address on slavery will be delivered by WILLIAM  
J. SNELLING, Esq. Ladies and gentlemen are  
respectfully invited to attend. Aug. 25.

### REV. NATHANIEL PAUL.

It will doubtless be gratifying to the numerous  
friends of this highly respectable individual in this  
country, as well as to his colored brethren in Upper  
Canada, to be apprised of his welfare and success in  
England. Mr Paul sailed from New-York on the  
31st of December, as the agent and representative  
of the colonists in Wilberforce to the British Court,  
for the purpose of procuring the protection and pat-  
ronage of the Crown, and exciting the sympathies of  
the people of England in behalf of the colonists. We have received a letter from him, dated London,  
July 3d, portion of which we have extracted below.

Mr Paul informs us that the apostate Quaker  
Elliot Cresson, the agent of the Colonization Society,  
was making rapid progress in deceiving the English  
philanthropists, until Mr P. clogged his chariot  
wheels. He had represented the Society, "says  
Mr P., as engaged merely to break down slavery ;  
but I have boldly contradicted his statement, and  
shown to the people that its obvious tendency is to pro-  
mote and perpetuate that odious system." It is fortu-  
nate for the cause of truth and benevolence that Mr  
Paul happens to be in England at this time ; and we  
sincerely hope that he will spare no efforts to expose  
the base imposition which Cresson is palming upon  
the generous-hearted Britons. Let them but fairly  
understand the principles and operations of the Col-  
onization Society, and he will no longer dare to so-  
licit their charities in its behalf. Cresson's assertion,  
that the Society is engaged to overthrow slavery, is a  
gross misrepresentation. The Society, through a  
thousand responsible organs, has protested ab origine  
that its object is not the emancipation of the slaves,  
but the expulsion of the free people of color. It is not hostile to slavery in any sense of the term,  
but gives it protection and nourishment. Mr Paul's  
account of the enthusiasm which pervades the minds  
of the British people on the subject of abolition is  
indeed most cheering.

LONDON, July 3d, 1832.

MY DEAR FRIEND GARRISON.—It is with  
pleasure that I improve this opportunity in writing  
you a few lines from this far distant country. I  
know that it is a matter of satisfaction to you to  
hear of any thing that is of importance in relation to  
the interest of the colored people, in whose cause you  
have been and still are so ardently engaged. Allow  
me then to say, sir, that the people of this country  
are alive to the cause of abolition. The zeal of  
many, who are members of the Anti-Slavery Society,  
is without a parallel, except in the apostles and  
martyrs of the cross of Christ. What would you  
think, sir, of seeing a petition a half a mile long,  
and containing more than ONE HUNDRED AND  
FIFTY THOUSAND NAMES, sent to the Con-  
gress of the United States? Surely you would think  
that any free negro or mulatto shall be convicted of  
any crime or misdemeanor, the punishment of  
which shall not affect life or limb, and shall be  
unable to pay the fine and costs of prosecution,  
or aiding, assisting or abetting any slave to runaway,  
or of aiding, abetting or assisting any runaway  
slave, or otherwise wilfully causing a loss of la-  
bor of such slave, to his, or her owner or owners,  
shall be fined, not exceeding one thousand dol-  
lars, or stand in the pillory one hour, or be brand-  
ed on the right hand with the letters S. S. or im-  
prisoned, for a term not exceeding six months, at  
the discretion of the Jury.

Sec. 11. Be it further enacted, That if any  
person, having the legal control of a slave, shall  
cause him to go at large and trade as a  
free person, such person so offending shall be  
fined in a sum not exceeding one hundred dollars  
at the discretion of the Jury.

Sec. 12. Be it further enacted, That if any  
person shall buy, accept or receive from any  
slave, any money, grain, produce or thing of  
value, without a ticket from the master, or owner,  
or overseer of such slave, authorising such  
slave to dispose of such thing of value, the  
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ed on the right hand with the letters S. S. or im-  
prisoned, for a term not exceeding six months, at  
the discretion of the Jury.

Sec. 14. Be it further enacted, That any per-  
son convicted of stealing a slave, or of enticing,  
or of giving a pass, or of using any other means  
of inducement to any slave, to runaway, or of  
aiding, assisting or abetting any slave to runaway,  
or aiding, abetting or assisting any runaway  
slave, or otherwise wilfully causing a loss of la-  
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lars, or stand in the pillory one hour, or be brand-  
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prisoned, for a term not exceeding six months, at  
the discretion of the Jury.

Sec. 15. Be it further enacted, That if any  
person, having the legal control of a slave, shall  
cause him to go at large and trade as a  
free person, such person so offending shall be  
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at the discretion of the Jury.

Sec. 16. Be it further enacted, That if any  
person shall buy, accept or receive from any  
slave, any money, grain, produce or thing of  
value, without a ticket from the master, or owner,  
or overseer of such slave, authorising such  
slave to dispose of such thing of value, the  
person so buying, accepting or receiving shall, on  
conviction, be fined in a sum not exceeding one  
hundred dollars, and imprisoned not exceeding  
three months, at the discretion of the Jury.

Sec. 17. Be it further enacted, That whenever  
any free negro or mulatto shall be convicted of  
any crime or misdemeanor, the punishment of  
which shall not affect life or limb, and shall be  
unable to pay the fine and costs of prosecution,  
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prisoned, for a term not exceeding six months, at  
the discretion of the Jury.

Sec. 18. Be it further enacted, That if any  
person, having the legal control of a slave, shall  
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free person, such person so offending shall be  
fined in a sum not exceeding one hundred dollars  
at the discretion of the Jury.

Sec. 19. Be it further enacted, That if any  
person shall buy, accept or receive from any  
slave, any money, grain, produce or thing of  
value, without a ticket from the master, or owner,  
or overseer of such slave, authorising such  
slave to dispose of such thing of value, the  
person so buying, accepting or receiving shall, on  
conviction, be fined in a sum not exceeding one  
hundred dollars, and imprisoned not exceeding  
three months, at the discretion of the Jury.

Sec. 20. Be it further enacted, That if any  
person, having the legal control of a slave, shall  
cause him to go at large and trade as a  
free person, such person so offending shall be  
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Sec. 21. Be it further enacted, That if any  
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slave, any money, grain, produce or thing of  
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Sec. 22. Be it further enacted, That if any  
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Sec. 23. Be it further enacted, That if any  
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slave, any money, grain, produce or thing of  
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Sec. 24. Be it further enacted, That if any  
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Sec. 25. Be it further enacted, That if any  
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slave, any money, grain, produce or thing of  
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hundred dollars, and imprisoned not exceeding  
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slave, any money, grain, produce or thing of  
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slave to dispose of such thing of value, the  
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three months, at the discretion of the Jury.

Sec. 30. Be it further enacted, That if any  
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slave, any money, grain, produce or thing of  
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or overseer of such slave, authorising such  
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three months, at the discretion of the Jury.

Sec. 31. Be it further enacted, That if any  
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slave, any money, grain, produce or thing of  
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or overseer of such slave, authorising such  
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Sec. 33. Be it further enacted, That if any  
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Sec. 34. Be it further enacted, That if any  
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three months, at the discretion of the Jury.

Sec. 35. Be it further enacted, That if any  
person shall buy, accept or receive from any  
slave, any money, grain, produce or thing of  
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slave to dispose of such thing of value, the  
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hundred dollars, and imprisoned not exceeding  
three months, at the discretion of the Jury.

Sec. 36. Be it further enacted, That if any  
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slave, any money, grain, produce or thing of  
value, without a ticket from the master, or owner,  
or overseer of such slave, authorising such  
slave to dispose of such thing of value, the  
person so buying, accepting or receiving shall, on  
conviction, be fined in a sum not exceeding one  
hundred dollars, and imprisoned not exceeding  
three months, at the discretion of the Jury.

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## LITERARY.

## MISCELLANEOUS.

*From the Connecticut Mirror.*

## THE DEPARTED.

The departed ! the departed !  
They visit us in dreams,  
And they glide above our memories,  
Like shadows over streams :—  
But, where the cheerful lights of home  
In constant lustre burn,  
The departed—the departed—  
Can never more return !

The good, the brave, the beautiful !  
How dreamless is their sleep,  
Where rolls the dirge-like music  
Of the ever-tossing deep,—  
Or where the hurrying night winds  
Palo Winter's robes have spread  
Above their narrow palaces,  
In the cities of the dead !

I look around and feel the awe  
Of one who walks alone  
Among the wrecks of former days,  
In mournful rain strown.

I start to hear the stirring sounds  
Among theypress trees ;  
For the voice of the departed  
Is borne upon the breeze.

That solemn voice !—it mingles with  
Each free and careless strain ;  
I scarce can think Earth's minstrels  
Will cheer my heart again.

The melody of Summer waves,  
The thrilling notes of birds,  
Can never be so dear to me,  
As their remembered words.

I sometimes dream their pleasant smiles  
Still on me sweetly fall ;  
Their tones of love I faintly hear  
My name in sadness call.

I know that they are happy,  
With their angel plumage on ;  
But my heart is very desolate,  
To think that they are gone.

The departed !—the departed !  
They visit us in dreams,  
And they glide above our memories,  
Like shadows over streams ;

But, where the cheerful lights of home  
In constant lustre burn,  
The departed—the departed—  
Can never more return !

P. B.

TO HIS HONOR THE LIEUTENANT GOVERNOR, ON THE DEATH OF HIS LADY—MARCH 24, 1773.

BY PHILLIS WHEATLEY, AN AFRICAN SLAVE.

All-conquering Death ! by thy resistless power,  
Hope's towering plumage falls to rise no more !  
Of scenes terrestrial how the glories fly,  
Forget their splendors, and submit to die !  
Who e'er escaped thee, but the saint \* of old,  
Beyond the flood in sacred annals told,  
And the great sage, † whom fiery coursers drew  
To heaven's bright portals from Elisha's view ?  
Wond'ring, he gazed at the resplendent car,  
Then snatched the mantle floating on the air.  
From Death these only could exemption boast,  
And, without dying, gained th' immortal coast.  
Not falling millions sate the tyrant's mind,  
Nor can the victor's progress be confined.  
But cease thy strife with Death, fond Nature, cease !  
He leads the virtuous to the realms of peace :  
His to conduct to the immortal plains,  
Where heaven's Supreme in bliss and glory reigns.

There sits, illustrious Sir, thy beauteous spouse ;  
A gem-blazed circle beaming on her brows.  
Hailed with acclaim among the heavenly choirs,  
Her soul new-kindling with seraphic fires,  
To notes divine she tunes the vocal strings,  
While heaven's high concave with the music rings.  
Virtue's rewards can mortal pencil paint ?  
No—all descriptive arts and eloquence are faint ;  
Nor can thou, Oliver, assent refuse  
To heavenly tidings from the Afric Muse.

As soon may change thy laws, eternal Fate,  
As the saint misses the glories I relate ;  
Or her Benevolence forgotten lie,  
Which wiped the trickling tear from Mis'ry's eye.  
Whene'er the adverse winds were known to blow,  
When loss to loss ‡ ensued, and wo to wo,  
Calm and serene, beneath her Father's hand,  
She sat resigned to the divine command.

No longer then, great Sir, her death deplore,  
And let us hear the mournful sigh no more :

Restrain the sorrow streaming from thine eye—  
Be all thy future moments crowned with joy !

Nor let thy wishes be to earth confined,

But, soaring high, pursue th' unbounded mind.

Forgive the Muse, forgive thy advent'rous lays,

That fail thy soul to heavenly scenes would raise.

\* Enoch.

† Elijah.

‡ Three amiable daughters, who died when just arrived to women's estate.

CHATEAUBRIAND.

The following translation of this gentleman's *Eleve*, written in prison, on the first day of his captivity, is from the London Court Journal :—

Prefecture of Police, June 17, 1832.  
To Eliza Frizel, daughter of my friend, buried in my presence yesterday, June 16, in the Cemetery of Passay.

The coffin sinks. The flow'rets without stain,  
Her father sheds, as tributes of his woes !

Earth ! they are thine ! within thy heart remains

The budding maiden, and the budding rose !

Ah ! let them never to the world return,

That world which wrought but grief and anguish

knows,

Where the winds scatter, and the sunbeams burns

The budding maiden, and the budding rose !

Sleep, short-lived girl, sleep, my Eliza dear !

Fear not the thorns that time relentless strows ;

Cropt in their dawn, we lay together here

The budding maiden, and the budding rose !

But see ! thy father sinks beneath the stroke—

His wrinkled front the hue of sorrow shows ;

And time cuts down at once the aged oak,

The budding beauty, and the budding rose !

## LITERARY, MISCELLANEOUS AND MORAL.

## EXTRAORDINARY CHARM AGAINST CHOLERA.

DUBLIN, June 5. Extract of a letter from a man of color, a merchant, in Liberia, to the Rev. S. S. Jocelyn, of New-Haven, dated

LIBERIA, April 15, 1832.

My Dear Sir,—I had the pleasure of addressing you per scdr. Hilarity, which vessel left this port on the 21st of February last, for Philadelphia, and now have to rejoice that the brig *Bethia* affords me the opportunity of again addressing you.

The fears I entertained (previous to my embarking from America for a residence in this place) relative to continued attacks from the natives of the interior, and the savage tribes by which our insular location is surrounded, (with the exception of a small maritime frontier,) have been of late substantially verified; in consequence of which all business was suspended, save the preparation for war, and the consequent waging of it against our savage beligerents, who menaced us with annihilation.

All our inhabitants residing on the Cape, except 60, volunteered, and ascended to the St Paul's, and crossed from Caldwell to the Dey country, the tribes of which were the cause of all this trouble.

We knew the inveterate prejudice that instigated them to hostile measures, which is the suspension of the immense slave traffic which they formerly carried on, and the cessation of the emoluments they derived from this trade, arising from the establishment of this Colony. We also knew their numerical superiority, and their superior skill in the "bush fight," and the time they had consumed in preparing ; therefore we expected a deadly encounter.

They did not think or dream that we could or would bring a "big gun," as they termed our canon ; but they were disappointed. The judicious taking and management of our artillery piece proved our salvation and their consummate discomfiture. The leader of the above tribe, Prince Bromley, was severely wounded in the action, and we know not how many natives have perished. There was one killed, and three or four wounded of our troops.

The result of this war has demonstrated to them their physical inability to compete with the civilized mode of warfare : they have sued for peace, a treaty has been signed with the Kings, and we are enjoying our wonted tranquility :—Yet I question much whether these people are to be trusted, for they are unforgiving in their nature, and very treacherous.

You will see a full account of this war in the *Liberia Herald* I send this opportunity, the editor of which sends his respects to you. He and myself are progressing very successfully in business together.

Since I last wrote you, I have been re-attacked with the African fever, and for a while it raged with such fearful and portentous issue, and my agony was so acute, that I felt more like the approach of death than I did during my first illness of this dreadful epidemic. I am now nearly recovered, and hope, if I do not relapse, shortly to become entirely well.

Hoping this may find you in health, and still devoted to the interests of the colored race, I remain truly and sincerely yours,

JOS. R. DAILEY.

## CLOSING THE DRAM-SHOPS.

The Rev. Dr. Beaman has addressed a letter to the Mayor and Common Council of Troy, urging eloquently the closing of the dram-shops. The following is an extract :

Measures of prevention become a duty only as they have the power to reach the evil ; and nothing but a diminution of the use of ardent spirits has this power. On this point facts cannot be resisted. Five sixths, if not nine-tenths of this amazing amount of evil lies here, and no where else. If any thing effectual is to be done, let the effort commence at the central point. Where is the wisdom of a government that exhausts its forces in intercepting and cutting off a few stragglers from the enemy's camp, while the main army is permitted to march through the very heart of the land ? What wise physician will spend his time in paring the nails of his patient, or in binding up a scratch upon his finger, while death is seizing upon his vital ? And such are the efforts which have hitherto been made by way of prevention to resist the progress of the cholera.

On the 11th of February, a crowded passage boat, with about a hundred passengers on board proceeding from the country to Canton, was upset and eighty persons, men and women, were drowned. Among the number, report says, was a mother, carrying her daughter, 13 years of age, to Canton, to sell herself. They both perished.

During the first month of this year, in consequence of the cold and wet, upwards of a hundred and twenty-four beggars died in the streets of Canton.

It is said that in Canton there are, good and bad, real and pretended, as many as twenty-three thousand four hundred physicians.

Last year of the Clifness Junks, bound to Tientsin, more than one half perished. Two junks bound from Amoy to Fornosa were dismasted and driven down to Macao. One of these was a government cruiser with upwards of 200 men on board.

## SUPERFICIAL RELIGION.

There is a religion which is two sincere for hypocrisy, but too transient to be profitable ; too profane to reach the heart, too unproductive to proceed from it. It is slight, but as far as it goes not false. It discernment enough to oppose it ; compunctions sufficient to reform it. It laments when it does wrong, and performs all the functions of repentence of sin except forsaking it. It has every thing of religion except the heart. This is a religion of times, events and circumstances ; it is brought into play by accidents, and dwindle away with the occasion which brought it out. Festivals, and feasts, which occur but seldom, are much observed, and it is to be feared, because they occur but seldom, while the great festival which comes every week, comes too often to be respectfully treated. The piety of these people comes out much in sickness, but is apt to retreat again when recovery approaches. If they die, they are placed by their admirers in the Saint's Calendar ; if they recover, they go back into the world they had renounced, and again suspend their amendment as often as death suspends his blow.—*Hannah More.*

Should it be said that our city authorities have no power to prohibit the sale of ardent spirits by the small measure, I would reply, that such a regulation is in perfect keeping with what they have already done. The only question is, is such a measure called for by a wise regard for the health of the community ? and this position, if facts can establish anything, has already been settled.—Why is it lawful to establish a *quarantine*, and stop vessels, and plant sentinels on the highway, and conduct men into quarters, merely because they came from a particular city or district of country ? On what principle may the citizens be required, on severe penalties, to remove from their cellars, yards and out-houses, all articles that might generate pestilence ? I answer, the public *safety* requires it. And all this may be done with the prospect of disarming the cholera of one-sixth or one-tenth part of its power to destroy ! And shall it be said that the legalized fountains of pollution—the source and centre of a vast and disproportionate amount of the mischief can neither be drained off nor sealed up ? Is this then our condition ? Shall it be said that *every* thing may be done but the *very* thing that *ought* to be done ? Shall we say in relation to this disease, and the legal efforts which are employed to arrest its progress, you may evaporate the *drops*, but you must not annihilate the *ocean* ? You may divert the *rills*, but the broad and black *stream* of pestilence must be permitted to pursue, un molested, its onward course ? If this is the doctrine of the day, I cannot subscribe to it ! If this is the practical maxim of men in office, we to our cities till the veins of heaven are drained to exhaustion upon them ! The profit of *vending*, or the pleasure of *drinking* is not for a moment to be regarded, when the lives of thousands are at stake. If the same charge of generating cholera could be fixed upon a tan-yard, a slaughter-pen, or a fish-pond, which has been substantiated against the places where ardent spirits are retailed in cities, the legal arm would remove them at once, and the question would never be asked how much sacrifice of *pleasure* would be sustained by the owner of the fish-pond, or of *money* by the owner of the tan-yard or slaughter-pen. Pleasure and money are not to be weighed against human life. And why should this *rum-traffic* be entitled to peculiar favor ? Why throw around the vending establishments—these notorious sources of the cholera—a protection that belongs only to the churches ; and make it a kind of sacrifice to intermeddle with their interests ?

It is worthy of remark, that the whole number of deaths in this city, for the week ending to day at noon, is only *twenty-one*, including the two deaths by Cholera. A less number we believe than has happened in any preceding week during the last eighteen months, and much less in proportion to the population than the lowest number recorded for an equal time in any other city in the Union.—*Boston Transcript.*

DISPERSION OF THE JEWS. The Russian government, from a desire, we presume, still farther to enforce the scriptural curse against this people, has gradually removed three hundred and four Jewish families, consisting of two thousand individuals, to the wilds of Siberia ; thus compelling them to spread themselves in regions which have no temptations to voluntary settlers.

GREAT NATURAL CURIOSITY. On board the brig *Charles*, Capt. Devereux, of Boston, which arrived at New-York last Sunday, from Buenos Ayres, was brought a great natural curiosity, being an amphibious male animal, of the size of a young heifer, and in appearance partaking of three species of animals, the elephant, the hog, and the jack-ass. He was taken on one of the large rivers about 1000 miles North-west of the city of Buenos Ayres, by some of the inhabitants of the country. Having been seen to leave the river and go upon land some distance, twenty men on horseback divided themselves into four parties to intercept him on his return. One party fell in with, and succeeded in capturing him with the "lasso," (a noose of hide) with which those countrymen are very expert. The animal is remarkably swift and powerful, but quite docile. A letter from a gentleman, many years in Buenos Ayres, states that the animal is very curious and rare, an inhabitant of the interior of South America. The owner, who attends the animal for exhibition, is a man of large landed property, but at present unacquainted with the English language. The merchants to whom he is consigned, intend to have him brought in the brig to this city, where he will first be exhibited. The denomination given by Naturalists to this animal is the "Tapir."

We find the following in the Chronicle of lag evening :—

"A dentist in a country town, gives his address at the Debtors' Prison, where he assures his customers, they may rely upon always finding him at home. Probably he would be better pleased if they were to find him 'out.'"

We rather suspect, from the situation of the dentist, that he was "found out" before he was removed to the place noted above.—*U. S. Gazette.*

The last six months have been remarkable for the deaths of distinguished men :—Goethe, Bentham, marquise.

The body of Com. Geo. W. Rodgers was enclosed in three coffins, and in the grave was a fourth shell of rough pine boards. The second coffin was lead, weighing 500 pounds, the Commodore weighing 260 pounds, and the whole weight was 1,120 pounds.

ADVERTISING ARDENT SPIRITS. The proprietor and Editor of the Connecticut Courant give notice that they "shall hereafter decline inserting in their columns any advertisement of ardent spirit."

HONESTY THE BEST POLICY. Irritated on day at the bad faith of Madame Jay, Mirabeau told me in her presence, "Madam Jay, if probably we do not exist, we ought to invent it, as the best means of getting rich."—*Dumont.*

A TREMENDOUS GALE. Joel Gale, now residing in Trenton, N. J. is said to be seven feet three inches high, and to weigh three hundred and fifty pounds.

A late number of the Canton Register says—We hear from Sze-chuen that thirty three vagabond lawyers, who stir up litigations, have been taken into custody, and are to be punished.'

The Hatters of Philadelphia sent to the Royal Charles Carroll, of Carrollton, early in April, a drab beaver hat, which they had caused to be made expressly for that purpose. It was presented to the Fourth.

Two Dollars per month.

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All letters and

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